

Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh



Year 28

Aug 2023

Issue 2

Cover Page



The Cover Page Photo of the Aug 2023 issue of Vedanta Sandesh is a beautiful photo of the Indian Peacock (*Pavo cristatus*). It is the National Bird of India.

The male Peafowl have a colorful iridescent blue and green plumage, a long resplendent tail (called a train), which has a design of multiple eyespots. It is a treat to watch it sitting with its long hanging tail, and is all the more awesome when it opens up its feathers in its courtship dance to impress the female. Males are polygamous; they mate with numerous females during the mating season. Post breeding, females incubate the eggs and raise the young ones.

Peafowls are omnivores, and prefer scrub, semi-arid, and dry deciduous habitats. They are distributed all over the Indian mainland. Peafowls are a pheasant which are loved by one & all, including our devatas and find a place in our scriptures and folklore. An awesome Avian Vibhooti indeed, seeing which one remembers their awesome creator. Om Tat Sat.

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Vedanta Sandesh

Aug 2023

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Editor

Swamini Samatananda Saraswati



Vedanta Sandesh

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अयं स्वभावः स्वतः एव यत्पर
श्रमापनोदप्रवणं महात्मनाम्।
सुधांशुरेष स्वयमर्ककर्कश
प्रभाभितप्तामवति क्षितिं किल।।

Indeed, it is the very nature of the magnanimous ones to help remove the troubles of others, even as the moon of its own accord cools the earth scorched by the flaming rays of the sun.

Vivekachoodamani - 40





Message from Poojya Guruji

BANDHAN & MOKSHA IN SHAD DARSHANAS

Appreciation of the nature of Bondage and Liberation is the very basis of all sadhanas. This appreciation also decides the nature of our sadhanas. Every one should take time to appreciate the exact nature of their bondage and thus liberation. It is like the approach of a specialist doctor, who first takes time to appreciate the nature of disease, and then prescribes any medicine. So let us explore.

Bandhan & Moksha in Shad Darshanas

Every Sect has Different Understanding :

Even though Truth is one, and thus the approach towards it should logically be one & the same for everyone, yet the very fact there are different religions & sects - all for attaining liberation is itself a proof that the appreciation of the fundamental nature of problem and its solution varies. There is a profound difference in the appreciation of the nature of ultimate truth or God too. So it is notions all the way, and it is

Understanding of Bandhan & Mukti differs in every religion and sect.

foolhardy to say that all religions say the same thing. Only a politician yearning for the votes of all can say such things. We need to appreciate



Bandhan & Moksha in Shad Darshanas

that the job of a Politician is after all to rule over all, and thus thus be considerate to all faiths. So it is fine from their point of view, however, philosophically such conclusions are not tenable.

Shad Darshanas :

Let us first briefly see what our Shad Darshanas say. Shad darshanas represent a wide spectrum of possibilities in our understanding of the truth. Traditionally the study of all these darshanas is done to appreciate the exact nature of Bandhan & Mukti. They are :

- the NYAYA, by Gautama Rishi,
- the VAISESHIKA by Kanada Rishi,
- the SANKHYA by Kapila Muni,
- the YOGA by Patanjali Maharshi,
- the PURVA MIMAMSA by Jaimini, and
- the UTTARA MIMAMSA or VEDANTA by Badarayana or Vyasa.



Bandhan & Moksha in Shad Darshanas

All these are Astika Darshanas, meaning those who believe in the authority of Vedas. There are some others who are called Nastika Darshanas. These comprise all those who do not accept the authority of Vedas. Basically they are - Buddhists, Jains and Charvakas.

Let us check out the concept of Bandhan and Mukti in the six Astika Darshanas :

1. Nyaya Darshan :

According to Nyaya, mithya jnana (nescience) causes sansara and tattva jnana brings liberation. Destroying misery (dukha) forever is Moksha. Jiva is different from Iswara. Iswara is a nominal (nimitta karana) cause for



Bandhan & Moksha in Shad Darshanas

creation, the substantial cause of creation is paramanus (upadana karana). Jivas are multiple because of multiple bodies (shareera). But Iswara is one. Iswara created the Veda.

While Dukha-nivritti is generally seen as Mukti, but its reason varies.

2. Vaisheshika Darshana :

According to Vaisheshika darshana, atma-manas contact causes the nine Gunas – buddhi, sukha, dukha, iccha, dvesha, prayatna, dharma, adharma, sanskara. This is the samsara for atman. Realising this and separating mind from atman so that the Gunas get dissolved and do not arise again, is Moksha. This is possible through satkarma, sravana, manana and so on. According to Vaisheshika darshana, Guna-nasha forever is moksha.



Bandhan & Moksha in Shad Darshanas

3. Sankhya Darshana :

Sankhya too, is an old school. It says that binding is because of mistaking Prakriti for Purusha. Realizing their difference is liberation. As such, binding and liberation are for the Prakriti and not Purusha. They appear on the Purusha because of contact with Prakriti. Nyaya recognizes Iswara. The world is true. Purusha is asanga and chidrupa, not touched by creation or action. He is Jnana rupa, but not Jnanasraya. That is, Purusha is himself knowledge and not seen as a result of knowledge. In liberated state Purusha is neither jada nor ananda rupa. Multiple Purushas exist. There is no single Iswara, and Prakriti Herself does creation. Sukha, dukha and moha are caused by the three gunas (sattva, rajas, tamas).



Bandhan & Moksha in Shad Darshanas

4. Yoga Darshana :

According to Yoga Darshana, mistaking buddhi for Purusha causes binding. Realizing their difference is liberation. Purusha is asanga and chidrupa. Buddhi sattva has three qualities (sattva-rajastamo gunas) and it attracts Purusha. Atman separated from buddhi and its qualities is Moksha. Yoga of eight limbs (yama, niyama, asana, pratyahara, pranayama, dharana, dhyana, Samadhi) gets one to Samadhi state. By the grace of Iswara too one gets to Samadhi state. One can realize the buddhi-atman difference in that state. Avidya is binding and jnana is Kaivalya (liberation). Binding and liberation are for buddhi and not for atman, they only appear to be above the atman. Iswara is one.

Yoga is a practice and there is a Yoga Darshan too, which believes that mistaking Buddhi to be Atma causes Bandhan, and realizing its difference brings Moksha.



Bandhan & Moksha in Shad Darshanas

5. Purva Mimamsa Darshana :

According to Purva Mimamsa Darshana which was propounded by Jaimini, Atma-Manas contact causes the nine Gunas (as spoken of by Vaisheshika.) In the liberated state the atman liberates from its contact with manas, gunas get dissolved and Atma attains a state which is beyond dharma & adharma. Thereafter the Atma does not assume any sarira thereafter. Liberation from Sarira is Moksha. Vedic rituals help us to accrue Punya, which cleanses us from Papa and even take us to Swarga. However, a cleansed mind should resort to Nivritti Dharma and separate Atma from ones Sharira & Indriyas. There is no Ishwara apart from Atman. In Moksha, Atma is known through



Bandhan & Moksha in Shad Darshanas

jnana but is not jnana rupa. It is rather seen as Jada rupa. Vedas are Pramana for Jnana.

6. Vedanta or Uttar Mimamsa Darshana :

According to Vedanta or Uttara Mimamsa, binding is because of lack of discrimination between atman and an-atman. From knowledge of atman and its true nature, ignorance is dissolved. Experiencing it as nirguna (without qualities), advaya (one without second), and Brahman is Moksha.

The duality between Jiva-Isvara is because of agyan, ignorance. Once that goes by proper gyana, then the natural unity of Jiva-Paramatma is realized. Until that unity is realized, Jagat appears to be true. In & after Brahma-Gyana the world is thereafter appreciated as Mithya and only Brahman remains as infinite & non-dual reality and that also as our very Self.





DRIG DRISHYA
VIVEKA

Swamini Samatananda

Shloka - 08



अहंकारस्य तादात्म्यं
चिच्छाया-देह-साक्षिभिः।
सहजं कर्मजं भ्रान्ति
जन्यं च त्रिविधं क्रमात्॥

The identification of the ego with the 'reflection of Consciousness', the 'body' and the 'Witness' are of three kinds, namely, - natural, due to (past) Karma, and due to ignorance, respectively.

DRIG DRISHYA VIVEKA

In the previous shloka the Revered Acharya revealed how Consciousness reflected in the Mind brings into existence the 'Ahankara vritti'- and how with the blessings of the reflected consciousness in the Mind - the Pranas, the sense organs and the gross body are further enlivened.

As we saw at the level of manifestation initially the Ahankara manifests with reflected consciousness. This Ahankara is basically the potential to do something-Aham karta iti. This Ahankara is not a limited Jiva yet, nor does it

Drig Drishya Viveka

create any bondage by itself. It is only when there is a mutual superimposition of consciousness over the inert body and mind and the superimposition of the inertness of the body and mind over the reflected consciousness that a limited individuality is born. This mutual superimposition in Vedanta is known as 'Anyonya adhyasa'. How does this 'anyonya adhyasa' come about has been discussed in the following shloka.

Herein, the Acharya goes on to explain that this Ahankara goes on to have three types of identifications which results in a chit-jada granthi i.e. the knot between consciousness and the insentient body-mind complex.

The three types of tadatmya as is sahaj, karmajam and bhrantijanya respectively.



Drig Drishya Viveka

1. Sahajam Tadatmyam:

The first identification is a natural or innate identification and therefore called as 'Sahaj Tadatmya'. When reflected consciousness and the ego come into existence they become identified with each other. In fact we saw the 'Ahankara' manifests itself due to the reflected consciousness. The nature of this Ahankara vritti is basically an enlivened existence, an energized Ahankara. It manifests as 'I know I am'. Thus this natural identification between Reflected consciousness and Ahankara is harmless and effortless. One need not worry about negating this identification and neither is it possible.

2. Karmajam tadatmyam:

The second type of identification is with the body which is called as 'karmajam tadat-

*A*fter agyan, follows identification (tadatmya), and there are multiple kinds of these Tadatmya.



Drig Drishya Viveka

myam'. As a Jivatma we have been constantly going through a cycle of birth and re-birth since time immemorial and in the process we get entangled in the network of karma and vasanas. So there is always an endless backlog of vasanas to karma and karma to karma-phala and karma-phala to vasanas. This becoming and endless cycle of samsara. Our present prarabdha is a result of the karmas that we have done in the past. In the cycle of samsara every ignorant Jiva has desires and is helpless in attracting situations and births that will enable him or her to fulfill those desires. Thus our present prarabdha is an outcome of our identification with the body. As long as my prarabdha is in this particular birth so long my body will be. So due to prarabdha karma the second type of identification with the body comes into being.

3. Bhrantijanyam tadatmyam:

This identification with the Sakshi is very unique



Drig Drishya Viveka

by itself. It comes about due to the ignorance of the real nature of the Sakshi. In such a case since there is ignorance of the true nature of the Sakshi there is a misapprehension that the 'Ahankara' is the Sakshi and therefore all sense of limitation, fragmentation, sense of doership and enjoyership is all superimposed on the Sakshi. The Sakshi which is neither born nor dies nor undergoes any change now comes to become a limited Jiva.

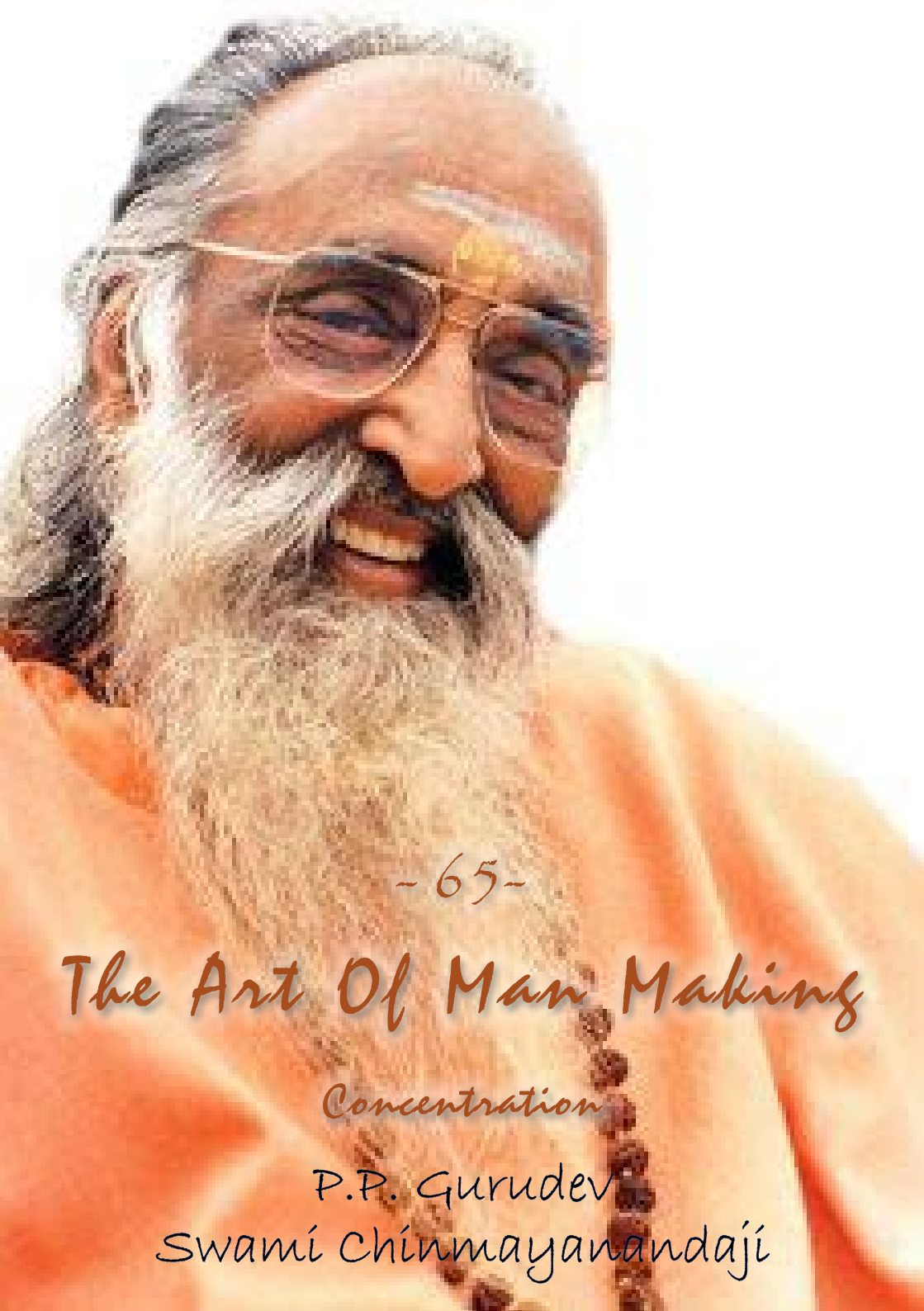


The delusory tadatmya which causes the real problem of samsara is that of the ahankara with Sakshi.

Drig Drishya Viveka

In this manner the Acharya has explained these three types of identifications and their causes which gives birth to the limited Jiva.





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The Art Of Man Making

Concentration

P.P. Gurudev

Swami Chinmayanandaji

THE ART OF MAN MAKING



meditation is the art of contemplating upon a single theme with the entire mind to the exclusion of all other distracting, dissimilar thoughts. The mind, left to itself, has a natural tendency to wander and roam about among the tumbling haphazard topics thrown up from the garbage-can of the sub-conscious. To regulate its aimless wanderings and to converge all the rays of the mind to a single given topic of



The Art of Man Making

contemplation needs a special strength of mind called “concentration”. Without concentration, the mind has no strength, no efficiency.

Just as the warm rays of the tropical sun, when focussed through a lens can become powerful enough to burn or ignite things, so too when the mind's rays are converged at a given focus of thought, the mental efficiency increases. Concentrated thinking alone is creative, capable of producing results. A wandering mind is only capable of woolgathering.

Concentrated thinking is the very nature of the mind. But the mind is disturbed by the subconscious currents of inhibitions, repressions and suppressions. So long as these surface, the mind becomes inefficient and incompetent. To exhaust these filthy and unhealthy impressions



The Art of Man Making

stored away in the subconscious is the secret of bringing the conscious mind to its fullest efficiency of performance.

What, then, is the contribution of meditation in the evolution of the seeker in the pilgrimage of the Sadhak on the path of spiritual self-rediscovery? Sri Krishna answers, The seeker who wants to mount the steed of Yoga, dedicated work is the means; having mounted it, quiescence is

the means. To develop concentration,

Karma-Yoga is the means; but

having developed it, it must

be employed for deeper

contemplations upon the

Self. For this, quietude is

necessary. This prac-

tice of quiescence is

“meditation”.



The Art of Man Making

Krishna conceives the path of self-development in two distinct stages- first, through selfless service to the community we conquer the sense of “enjoyership” and thereby discover a wealth of concentration-power roaring into our mind. The mind madly wanders here and there, only under the whip of “desires”, and when the “desire to enjoy” gets eliminated, the mind becomes steady in its application and this is called its power to concentrate.

To develop concentration, Karma-Yoga is the means; and having developed it, it must be employed for deeper contemplations upon the Self.

When through right karma one has thus developed a mind rich in concentration, our anxiety should then be to quieten it so that it is not distracted from its continuous contemplation upon the nature of the Self.



The Art of Man Making



Krishna here uses a metaphor of mounting the horse a familiar picture to men of battle of those days, and so it must have been very revealing to Arjuna, the warrior. "He who wants to mount the steed of Yoga", to him "selfless work is most helpful". But "having mounted the steed of Yoga", "to him quiescence is the means" to reach the highest. To develop concentration, the causes that distract the mind must be removed. When we analyse carefully, it can be seen that the sources for all mental agitations are (1) the ego and (2) egocentric desires. These two are eliminated in selfless dedicated work. Thus Yoga is the means for those who



The Art of Man Making

are seeking to develop the faculty of concentration in their minds.

In Yogaroodha, the state of perfect concentration is achieved, when all the causes for mental disturbances are removed.

Having developed a certain amount of concentration, the spiritual seeker must strive to bring more and more quietude within his heart. This attempt to generate quiescence within is called Sama. The Vedantic term Sama has been defined as the "restraining of the mind from its wanderings into remembered fields of sense-pleasures".

How can one know for certain that one has sufficiently acquired the power of concentration, that one has "mounted the steed of Yoga"? Lord



The Art of Man Making

Krishna describes: *One is said to have attained concentration when one has no attachment either to sense- objects or to actions, and when one has renounced all sankalpas. The state of perfect concentration is achieved the state of Yogaroodha is gained only when all the causes for mental disturbances are removed. The main sources for disturbances are three-

- 1) our clinging attachments to sense-objects,
- (2) our anxiety for our worldly work and
- (3) our ability to imagine possibilities for future enjoyments the power of sankalpa.



Krishna here vividly explains that one who has

The Art of Man Making

given up all his attachments to sense-objects and to actions and one whose mind has stopped wandering, is considered as fully established in Yoga.

A successful meditator must have a well-developed power of concentration. The faculty of concentration in every human mind gets disturbed and so becomes ineffectual, for, the mind gets distracted (1) with our clinging attachments to sense-objects (2) with our anxiety to our worldly work and (3) with our uncontrolled and wild imaginations and fancies. When these three causes are removed, the mind manifests its own natural, healthy powers of concentration. Such a powerfully charged mind alone can succeed - even in the material cut-throat competitions of life. All successful young men of commerce or politics, of art or science, of all professions or of



The Art of Man Making

any great undertaking have a reservoir. of these powers of concentration and hence their success in their chosen fields of endeavour. Anyone can discover this faculty of concentration in himself and bless his own life.

Only after discovering and developing the power of concentration can one hope to enter the seat of meditation. To sit with a wandering mind, dancing from object to object, is to drown in worldly joys and sorrows. Such a personality will fail to gain the bliss of meditation. Meditation is meant only for those who have developed concentration in themselves.



Jivanmukta

Wandering In Himalayas

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Tholingamatan contd....

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA



In the morning of July 18, I had my bath in the Taptakunda, prostrated myself at the feet of Badrinath, and began the long pilgrimage accompanied by 17 or 18 sadhus. The first important place on this route to Kailas is Thholingam. At Keshava Prayag, the holy confluence of the Saraswati and the Alakananda, near the cave of Vyasa, we left the Alakananda and proceeded north along the bank of the Saraswati. Because of the difficulties of the path



Jivannukta

and the extreme cold, we covered only four or five miles a day. But we continued our journey, crossing the mountains one after another.

The pilgrimage to Kailas this time was remarkably different from my earlier journey from Nepal, in 1925. On the former occasion the journey was in itself a severe penance. Then I carried no money or provisions with me. For sustenance I depended mostly on bhiksha. I cared for neither rain nor cold and passed my nights in caves or forests or on open plains. This time, however, the journey was less of a penance. Meals were quite regular; for we had provided ourselves

with the necessary foodstuffs which we packed on the backs of chamari cows, and we had with us an enterprising young sadhu who baked our bread at the proper time day after day. During the nights we rested



Jivannukta

in our tents, instead of sitting up in the open, battling the elements.

Still, the journey was, by no means, comfortable. The route from Badrinath to Kailas is extremely difficult to traverse. There is hardly a track. One has to make one's own way over boulders of rock and heaps of snow, with only the Saraswati River for a guide. Up to Badrinath there is a clear path; but beyond it, there is none. Badrinath itself is 11,000 feet above sea level. As we climbed higher and higher, the intensity of the cold increased. One or two sadhus in our company got frightened and wished to go back. But when I said, "It is all for the best if this body succumbs to the difficulties on the way to Mt. Kailas and perishes in the snow. Why get frightened?" the sadhus plucked up courage and went on.



Jivannukta

Our route lay along valleys dominated by cloud-capped mountains. Our movements became so difficult that in an hour we could hardly cover one mile. On the way we crossed several streams; but when we came to a tributary of the Saraswati, we found it extremely difficult to get across. The current was powerful, and the water so cold that it could petrify the body in minutes. With the help of porters, we somehow managed to cross the stream.





STORY

Section

MAGNANIMITY

There is a famous sarcastic saying about misers which goes like this: "A miser is a greater donor than a pure person!

Well, the reason is that a pure person will give away his things to others and may use a little portion of his money, whereas a miser guards his money his entire life and without enjoying any bit of it, people take it away after he dies :)". A person who does not help others cannot be helped even by the God.



Magnanimity

Once there used to live a great miser, who never gave anything to anyone. He obviously reached naraka (hell) and was given huge unbearable punishments.

He used to lament very much for his poor state and beg Krishna everyday to save him from the hell.

Sri Krishna, as always, took pity on the poor state of the miser and wanted to somehow find a way of helping him.

But even with a lot of effort, a few meetings with Chitragupta, found nothing which the miser gave to anybody in order that God can give him something.

Finally Sri Krishna managed to find a



Magnanimity

tiny piece of good that the miser did in some of his many births: The miser once, somehow, gave a small piece of spoilt banana to somebody.

Sri Krishna, seeing it as an opportunity to help the lamenting miser in hell, made a stick appear before him — with which he could climb out of hell.

The miser very happy to have received the fortune, quickly began climbing the stick.

Other people in the hell, who were also longing to get out of hell, tried to use the stick to get out.

The miser started pushing down all the other people and was saying



Magnanimity

that "the stick was provided for me by God, and you cannot use it".

This attitude of the Miser once again reflected his small-heartedness depriving him of any good deeds that he could have done in a given situation.

As a result the blessed stick immediately disappeared and the miser was back in the hell.





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*

ASHRAM NEWS

*Guru Doornima Pooja
Vande Guru Paramparam*



ASHRAM NEWS



ASHRAM NEWS



ASHRAM NEWS

By Sri Urvishbhai & Tinaben Patel



ASHRAM NEWS

Aashirwahan by P.P. Guruji.



ASHRAM NEWS



ASHRAM NEWS

Tasmai Sri Gurave Namah



ASHRAM NEWS

Feeling Blessed at the Lotus Feet



ASHRAM NEWS

Guru Poornima Bhandara



ASHRAM NEWS

Adhik-Maas Vedanta Shivar begins



ASHRAM NEWS

Engrossing Classes



ASHRAM NEWS



ASHRAM NEWS

Sanskrit & Chanting Classes



ASHRAM NEWS

Chanting Class



ASHRAM NEWS

Shraavan Maas Celebrations



ASHRAM NEWS

Shraavan Shoola



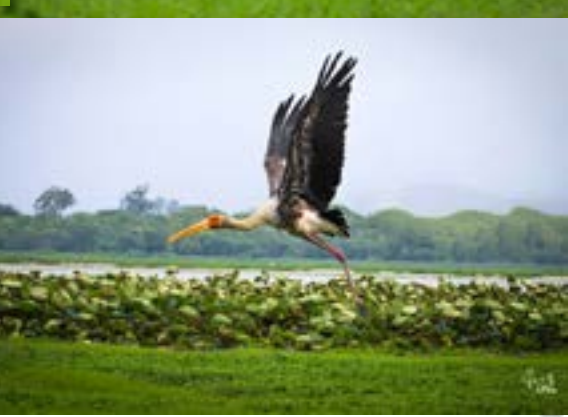
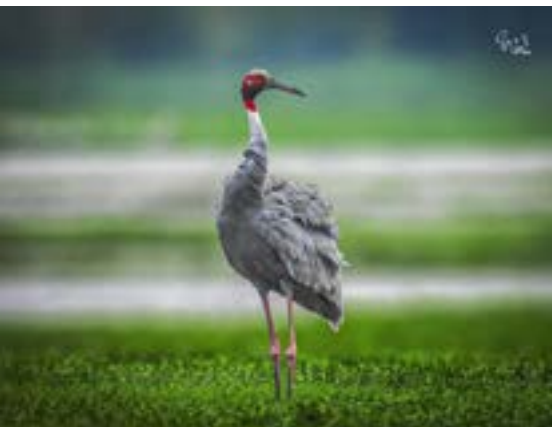
ASHRAM NEWS

Somvati Amavasya Pujan



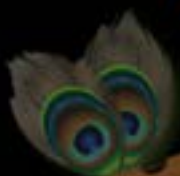
ASHRAM NEWS

Birding In Bhopal





जन्माष्टमी शिविर



आवासीय शिविर

दि. 1 से 6 सितम्बर 2023

गीता अध्याय 4

ज्ञान कर्म संन्यास योग

(अवतार रहस्य)

ध्यान, पूजा / अभिषेक

श्लोकपाठ एवं प्रश्नोत्तर

पूज्य गुरुजी

(स्वामी आत्मानन्दजी)



जन्माष्टमी महोत्सव - 6 सितम्बर

प्रातः - शिविर समापन

सायं 8.30 बजे से जन्माष्टमी उत्सव

स्थान: वैदान्त आश्रम

सेक्टर-ई, 2948 सुबामा नगर, इन्दौर

Ashram & Mission Programs

Daily Class (8-30 Am) of
Bhagwad Gita (Shankar Bhashya)

@ Vedanta Ashram, Indore

Poojya Guruji Swami Atmanandaji

Weekly Class (Every Sat @ 5 Pm)

Bhagwad Gita

@ Vedanta Ashram, Indore

P. Swamini Amitanandaji



Ashram & Mission Programs

Adhik Maas Camp

Tattva Bodha

Meditation, Que-Ans, Sanskrit & Shloka Chanting

P. Guruji Sri Swami Atmanandaji

18th July to 16th Aug 2023

Gita Gyan Camp

Chapter - 4 (Avataar Rahasya)

Meditation, Que-Ans, Sanskrit & Shloka Chanting

P. Guruji Sri Swami Atmanandaji

& Ashram Mahatmas

1st to 6th Sep 2023

(6th Sep Janmastami Cele)

INTERNET NEWS

Talks on (by P. Guruji) :

Video Pravachans on YouTube Channel

- ~ Gita Ch. 06 (MIT)
- ~ Gita Ch. 12
- ~ Gita Ch. 17
- ~ Sadhna Panchakam
- ~ Drig-Drushya Vivek
- ~ Upadesh Saar
- ~ Atma Bodha Pravachan
- ~ Sundar Kand Pravachan
- ~ Prerak Kahaniya
- ~ Ekshloki Pravachan
- ~ Sampooma Gita Pravachan
- ~ Kathopanishad Pravachan
- ~ Shiva Mahimna Pravachan
- ~ Hanuman Chalisa
- ~ Laghu Vakya Vrittu (Guj)
- ~ Gita Ch. 5 (Guj)
- ~ Gita Upodghat Bhashya (Guj)

Vedanta Ashram YouTube Channel

Vedanta & Dharma Shastra Group

INTERNET NEWS

Audio Pravachans

- ~ Gita Ch. 06
- ~ Complete Gita Pravachans
- ~ Gita Ch. 05
- ~ Nataka Deep
- ~ Sadhna Panchakam
- ~ Drig Drushya Vivek
- ~ Upadesh Saar
- ~ Prerak Kahaniya
- ~ Sampooma Gita Pravachan
- ~ Atmabodha Lessons

Monthly eZines

Vedanta Sandesh - July '23

Vedanta Piyush - July '23



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Swamini Samatananda Saraswati

